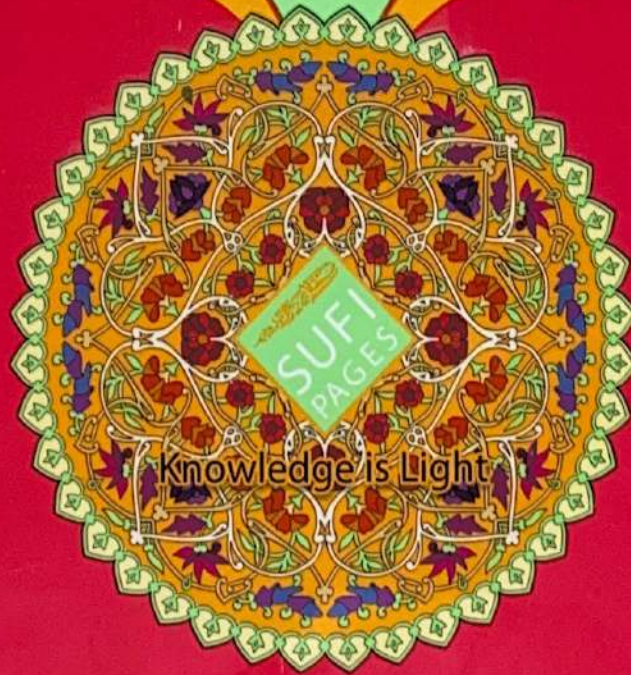


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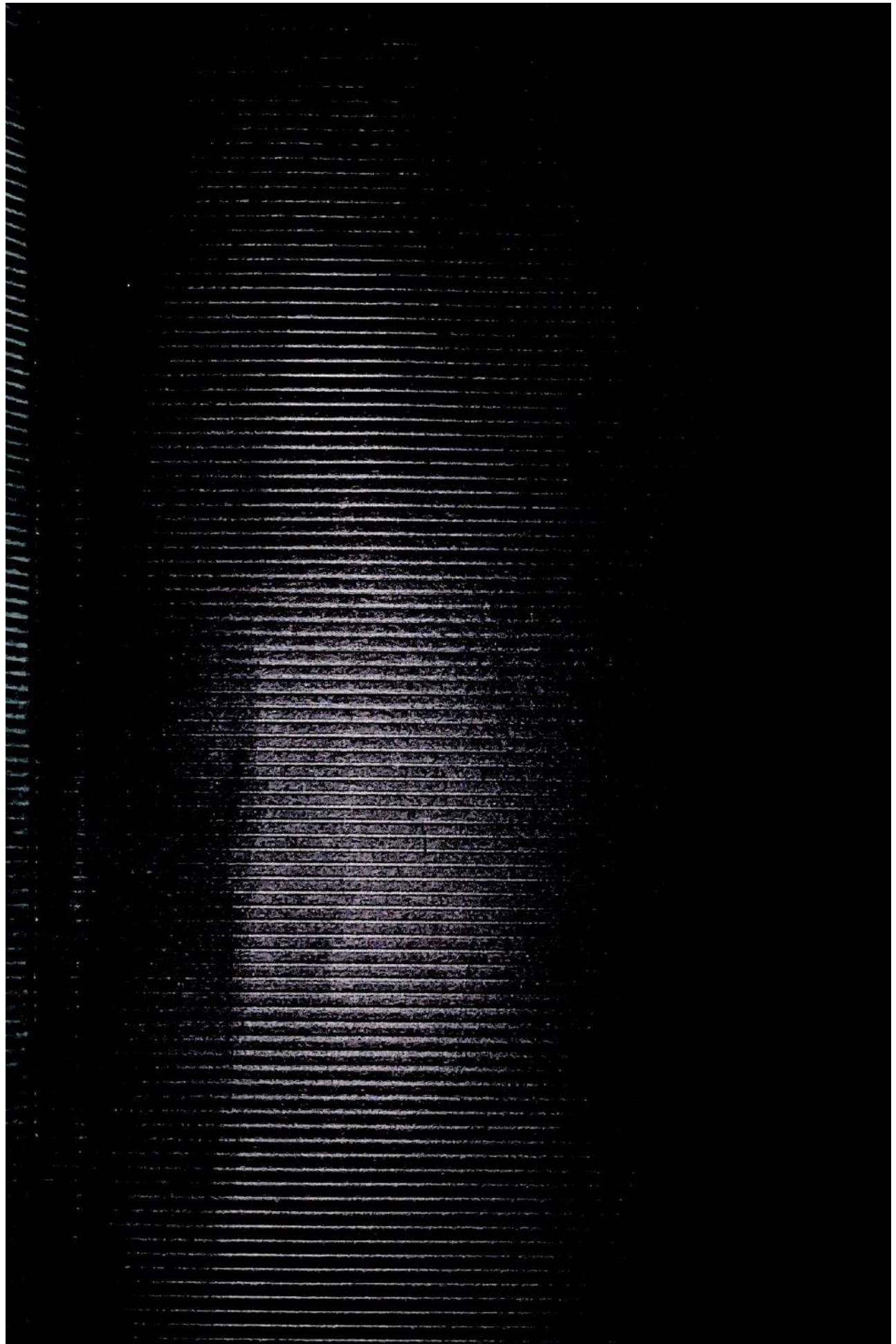
**The Brilliant Moon on
the Ethics of Relics**
(*Falāwā ar-Raḍawīyyah* vol 21)

by
Shaykh al-Islām wal-Muslimīn Shams al-'Ulāma wa
Tāj al-'Arifīn Imām al-Akbar A'la-Hādrat
Imām Abu-Hāmid Muḥammad
Aḥmad Riḍā al-Qādirī
Barkātī 
(d.1340/1921)



Translated by
Shaykh Abu-Muḥammad 'Abd al-Hādī al-Qādirī Raḍawī





The Brilliant Moon on the Ethics of Relics

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Prepared by
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(Durban, South Africa)

Published by



Knowledge is Light

The Brilliant Moon on the Ethics of Relics

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Name of original book: *Badr al-Anwār li Ādāb al-Āthār*
English Title: The Brilliant Moon on the Ethics of Relics
English Translation & Notes by: Shaykh Abu-Muhammad ‘Abdul-Hādī al-Qādirī Raḍawī

First Edition: Rajab 1437 Hijri – April 2016
1100 copiesPaper Back

Prepared in South Africa by
IMAM AHMED RAZA ACADEMY
incorporating
BARKAATUR-RAZA PUBLICATION
1st Floor, 92 Bertha Mkhize Street [Victoria Street]
Durban 4001 South Africa
Phone: +27 (31) 3016-786
Telefax: +27 (31) 3017-638
E-mail: info@raza.org.za
Website: www.raza.org.za

Printed by
Al-Baghdad Printers Faisalabad, Pakistan
Phone: +92-41-8788807
E-mail: ab_printers007@yahoo.com

Book design and Typography by Raza Graphics - SA
Cover Design by Adeel Ather - PAK
Available online from: sufipages.com

ISBN NO: 978-0-9946811-1-9

The Brilliant Moon on the Ethics of Relics

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Dedication

This book is dedicated to the illustrious
Ahle-Bayt of the August Ḥabīb
of Allāh ﷺ, Sayyiduna wa
Mawlāna Muḥammad
Rasūlullāh ﷺ.
To all those who revere
and derive Barakāt from the
sacred Relics that are a source
of succour to the Muslim Ummah



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Foreword:

Anything linked or touched by Prophets and *Awliya* becomes sacred in *Islām*. Initially in *Islām*, honouring the relics of the pious was an accepted and virtuous act and the *Muslim* were ordered to show reverence to them. After all, these relics are a reason to create the remembrance of the Sublime Lord ﷻ in the heart and attain His Divine Proximity. It is for this reason that the holy *Qur'ān* has described them as '*Shi'ārullāh*' and '*Ayātullāh*' – the Signs of *Allāh* ﷻ.

Safa and *Marwa* are two mounts between which the *Hājī* walks during the *Hajj* and *Umra* rituals and perform the *Sa'ī* in between them. All these rituals in reality, are nothing but historically, the imitation of a pious servant woman of *Allāh* ﷻ Sayyidah Hājarah ؓ who ran between these two mounts and climbed them in search of water for her beloved son Sayyiduna Ismā'īl ؑ who was thirsty. Almighty *Allāh* ﷻ loved this act from His servant lady and prescribed it as an act of worship to this beloved *Ummah*. *Allāh* ﷻ Ordains this spirit of search to be inculcated in the heart of a true believer. Since Sayyidah Hājirā ؓ ran in sincere search of water between these two mounts, Almighty *Allāh* ﷻ called it a '*Shi'ārullāh*' – Signs of *Allāh* in the holy *Qur'ān* as He ﷻ enunciates;

﴿ إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ ... ﴾

Behold! Safa and Marwa are among the Symbols of Allāh
ﷻ¹

In another verse He ﷻ Commands;

﴿ ذَٰلِكَ وَمَن يُعْظِمَ شَعَائِرَ اللَّهِ فَإِنَّهَا مِن تَقْوَىٰ الْقُلُوبِ ﴾

*So it is; and whoever reveres the symbols of Allāh – this is then part of the piety of their hearts.*²

¹ *Al-Qur'ān al-Karīm* sura: Al-Baqarah verse no: 158

² *Al-Qur'ān al-Karīm* sura: Hajj verse no: 32

The Brilliant Moon on the Ethics of Relics

The holy *Qur'ān* has also declared every part of the sacred *Haram* as *Allāh's* open signs. If we look back historically, these sacred parts are linked to the beloved servants of *Allāh*. The holy *Qur'ān* states;

﴿ فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ ... ﴾

*In it are clear signs – the place where Ibrahim stood
(is one of them)...³*

This verse clearly announces that the stone on which Sayyiduna Nabī Ibrāhīm stood when building the holy *Kā'abah* is indeed and evident sign of *Allāh*. However, it is clear that the relics of the pious hold an esteemed status in *Islām* and reverence to them is in no way forbidden or *shirk* in *Islām*. In fact, it is actually Pure *Tawhīd* and a stepping stone to the frontiers of *Allāh's Ma'rifah* [gnosis]. To this day, there are numerous relics [*Tabarrukāt*] preserved of Sayyiduna Rasūlullāh and numerous *Awliya* and *Swaliḥīn* and to reject them is similar to rejecting the *Hadith al-Sharīf*. If there are some weak *Aḥādith*, then this does not mean that all *Aḥādith* are to be rejected and condemned in a single scoop. And if in some places, there are some fake relics, it does not mean that all relics, including the genuine ones should also be rejected and condemned. The great *Mujaddid* and *Imām* of the *Ahle-Sunnah*, A'lā-Ḥaḍrat Imām Aḥmad Riḍā al-Qādirī discusses in detail the brevity of this subject, in this book *Badr al-Anwār fī Ādāb al-Āthār* - The Brilliant Moon on the Ethics of Relics.

Khādim al-'Ilm al-Sharīf

Faqīr Abdul Hādī al-Qādirī Raḍawī

Founder President: Imām Aḥmad Raza Academy

Director: Barakaatur-Raza Publications

Patron: sufipage.com

Durban South Africa



³ *Al-Qur'ān al-Karīm* sura: Āle-Imrān verse no: 97

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Chapter One:

Question:

A individual in his lecture that there are no personal relics of the beloved Prophet ﷺ that exist, nor did the *Sahābah* have any such relics of any Prophet ﷺ. I trust that I will receive an answer supported by the *Qur'ān*, *Hadith* and other authentic books.

Sayyid Ḥabībullah Qādirī Damishqī Tarablusī Shāmī
Presently in Ajmer Sharīf at the sacred Dargah-e-Muallah
28th Jamādi al-Akhirah 1323 Hijrī

Answer:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلْحَمْدُ لِلَّهِ حَمْدًا يُكَافِئُنِي فَضْلَهُ وَإِنْعَامُهُ يَجْلِنَا رِضَاةَ دَارِ الْهَيْمَةِ دَارِ ذَاتِ بَرَكَةٍ وَ
سَلَامَةٍ لَا مَخَافَةَ فِيهَا وَلَا سَأَمَةَ وَالصَّلَاةَ وَالسَّلَامَ عَلَى النَّبِيِّ الْهَيْمَةِ خَيْرٍ مِنْ
لِبْسِ الْجُبَّةِ وَالنَّعْلِ وَالْعِبَامَةِ وَعَلَى آلِهِ وَصَحْبِهِ ذَوِي الْكِرَامَةِ النَّاصِحِينَ لِأُمَّتِهِ
الْمُبَلِّغِينَ أَحْكَامَهُ الْمَعْظِمِينَ أَثَارَةَ بَعْدَهُ وَأَمَامَهُ صَلَاةً تُؤْتِنِي وَتُؤْتِنِي إِلَى يَوْمِ الْقِيَامَةِ
أَمَّا بَعْدُ

This *Fatwa* concerns the ethics, reverence and the proofs of the *Tabarrukāt* [relics] that has a chain of authenticity and those which do not have one and what is to be done with such things. It also discusses taking and giving *Nazrāna* [gifts - offerings] of people for its viewing. This humble servant was questioned about these rulings and hence, I have titled these answers *Badr*

al-Anwār fī Ādāb al-Āthār - The Brilliant Moon on the Ethics of Relics.

All praises are for *Allāh* ﷻ and *Salāms* and Salutations on my Master ﷺ, his noble family and his illustrious companions.

One who rejects the verses of the holy *Qur'ān* and the *Hadith al-Sharīf* is indeed a hard-core ignorant scoundrel and a certified perfect misled transgressor. *Tawbah* is *Farḍ* on such a rejecter and if he does not repent after being rebuked then he is certainly a misled faithless person.

Proof no: 1

Almighty *Allāh* ﷻ states;

﴿إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى﴾

﴿لِّلْعَالَمِينَ﴾ فِيهِ آيَاتٌ بَيِّنَاتٌ مِّمَّا قَامُ إِبْرَاهِيمَ ... ﴿٩٧﴾

Indeed the first house that was appointed as a place of worship for mankind, is the one at Mecca (the Holy Ka'aba), blessed and a guidance to the whole world; In it are clear signs – the place where Ibrahim stood (is one of them)...⁴

The footprint of Sayyiduna Nabī Ibrāhīm ﷺ became embedded in the stone that he stood on to build the *Kā'abah*. The illustrious *Hadith* Masters [*Muḥaddithīn*], Imām 'Abd b. Ḥamīd ﷺ, Imām Ibn Jarīr ﷺ, Imām Ibn al-Munzir ﷺ, Imām Abī-Ḥātim ﷺ, Imām Arzaqī ﷺ all narrate from the distinguished Imām Mujāhid ﷺ, student of Sayyiduna 'Abdullāh b. 'Abbās ﷺ on the commentary [*Tafsīr*] of the above verse as follows;

⁴ *Al-Qur'ān al-Karīm* sura: Āle-Imrān verse no: 96-97

قَالَ أَثَرُ قَدَمَيْهِ فِي الْمَقَامِ آيَةٌ بَيِّنَةٌ

He said: For the footprints of both feet of Sayyiduna Nabī Ibrāhīm ﷺ to be embedded in the stone is an open sign.⁵

This is what Almighty Allāh ﷻ has stated ‘*Ayāte Bayyinā*’ – a clear sign. The celebrated *Tafsīr al-Kabīr* of Imām ar-Rāzī ﷻ comments;

الفضيلة الثانية: {مَقَامِ إِبْرَاهِيمَ} وهو الحجر الذي وضع إبراهيم قدمه عليه فجعل الله ما تحت قدم إبراهيم عليه السلام من ذلك الحجر دون سائر أجزائه كالطين حتى غاص فيه قدم إبراهيم عليه السلام، وهذا مما لا يقدر عليه إلا الله ولا يظهره إلا على الأنبياء، ثم لما رفع إبراهيم قدمه عنه خلق فيه الصلابة الحجرية مرة أخرى، ثم إنه تعالى أبقى ذلك الحجر على سبيل الاستمرار والدوام فهذه أنواع من الآيات العجيبة والمعجزات الباهرة أظهرها الله سبحانه في ذلك الحجر

The second excellence of the sacred Kā‘abah is Maqām-e-Ibrāhīm. This is that stone on which Sayyiduna Ibrāhīm ﷺ stood with his sacred feet and the portion that came under his sacred feet softened like wet sand and sank in to take the imprint of his sacred feet. This is indeed a special manifestation of the Qudrat of Allāh ﷻ and a miracle of Prophets. When Sayyiduna Ibrāhīm ﷺ lifted his feet from this

⁵ Cited in *Jāme‘h al-Bayān* vol. 4 pg. 8 Al-Matbā‘ata Maymaniyyah Edition.

stone Almighty Allāh ﷻ again hardened it to solid rock and preserved those footprints. The Glorious Allāh ﷻ preserved this for many years and there is a selection of various miracles that manifested from these footprints. ⁶

It is reported in *Irshād al-‘Aql al-Salīm*;

وان واحداً منها اثر قدميه في صخرة صماء و غوصه فيها الى الكعبين
والا لله بعض دون بعض و ابقائه دون سائر آيات الانبياء عليه
الصلواة السلام و حفظه مع كثرة الاعداء الوفاء سنة اية مستقلة

The same stone Allāh ﷻ is classified as having many signs which had the footprint of the feet of Sayyiduna Ibrāhīm ﷺ;

- *His feet pressed into the stone till his ankles.*
- *For the stone to melt under the feet of Sayyiduna Ibrāhīm ﷺ and the other parts to remain solid.*
- *To preserve the Mo‘jizah of the Prophets ﷺ to this day, though, in-between there were numerous enemies, yet they were preserved intact.*
- *Each one of these facts is a Mo‘hjizah on its own. ⁷*

Proof no: 2

Almighty Allāh ﷻ states;

﴿ وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ

سَكِينَةٌ مِّن رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ

⁶ Cited in *Tafsīr al-Kabīr* vol: 4 page 309.

⁷ See *Irshād wal-‘Aql as-Salīm* vol. 2 pg. 61 Dār Aḥyā at-Turāth al-‘Arabī Edition.

هَرُونَ تَحْمِلُهُ الْمَلَائِكَةُ إِنَّ فِي ذَلِكَ لَآيَةً لِّكُمْ إِن كُنْتُمْ

مُؤْمِنِينَ ﴿٢٤٨﴾

And (further) their Prophet said to them: "A Sign of his authority is that, there shall come to you the Casket [Tābūt], with (an assurance) therein of security from your Lord, and the relics left by the family of Nabī Mūsā and Nabī Harūn, carried by angels. In this is a Sign for you if you indeed have faith." ⁸

What was in this *Tābūt* [casket]? In it was the 'Asā (staff) and sandals of Nabī Mūsā ﷺ and the 'Amāmah [turban] of Nabī Hārūn ﷺ and with the blessings of these relics [Tabarrukāt] the *Banī Isrā'īl* placed it before them in war and used it as a medium [Wasīlah] in the Divine Court of Allāh ﷻ resulting in their victory.

Imām Ibn Jarīr رحمه الله and Imām Ibn Abī-Hātim رحمه الله both narrate from Sayyiduna 'Abdullāh ibn 'Abbās رحمه الله as follows;

عن ابن عباس أنه قال في هذه الآية: "وبقية مما ترك ال

موسى وآل هارون". قال: رضاض الألواح

Sayyiduna Ibn 'Abbās رحمه الله commenting on the verse of the Tābūt states; The Tābūt (casket) had in it the relics [Tabarrukāt] of Sayyiduna Nabī Mūsā's ﷺ staff ['Asā] and slates of the Tawrah. ⁹

Imām al-Jalīl Sayyiduna Wakī'h b. Jarrāh رحمه الله (b.129-747/d.197-

⁸ *Al-Qur'an al-Karīm* sura: Al-Baqarah verse no: 248

⁹ A citation from *Tafsīr at-Tabrī* Vol: 5 page no: 331. Numerous other *Tafāsīr*

813); the *Ustāz* [teacher] of Imām ash-Shafa‘ī ؒ; Imām Sa‘īd b. Manthūr ؒ, Imam ‘Abd b. Ḥamīd ؒ, Imām Ibn Abi-Ḥātim ؒ and Imām Abu-Swaleḥ ؒ – the student of *Jabr al-Ummah Sayyid al-Mufassirīn* Sayyiduna ‘Abdullāh b. ‘Abbās ؒ narrates from him;

قال كان في التابوت عصا موسى و عصا هارون و ثياب موسى و
ثياب هارون و لوحان من التوراة و المن و كلمة الفرج لا اله الا
الله الحكيم الكريم و سبحان الله رب السموات السبع و رب العرش
العظيم و الحمد لله رب العالمين

Sayyiduna Ibn ‘Abbās states that in the casket was the ‘Asa (staff) of Sayyiduna Mūsā and Sayyiduna Harūn and the clothing of Nabī Mūsā and Nabī Harūn. Two slates of the Tawrah and some Mun¹⁰ that was sent down to Banī Isrā’īl. And the Du‘a [Opening] of Abundance.....¹¹

Tafsīr Mu‘alim at-Tanzīl states;

كان فيه عصا موسى و نعلات و عمامة هارون و عصاه

In the Tabūt was the ‘Asa [staff] and sandals of Nabī Mūsā and the ‘Amama [Turban] and ‘Asa of Nabī Harūn.¹²

viz; *Alūsī, Kabīr, Bayḍāwī, Baḥr al-Muḥīt, Nishāpūrī, Durr al-Manthūr* etc. also report this and some give more details such as the *Tābūt* contained the clothing of Nabī Mūsā ؑ, some *Man* and *Salwa* that descended from the Heavens etc.

¹⁰ *Mun* is white sweet thing which descended from the skies for the *Banī Isrā’īl*. It fell like snow from the skies and accumulated like ice cream on the leaves of trees.

¹¹ *Tafsīr al-Qur’ān al-Azīm li Ibn Abi-Ḥātim* vol. 2 pg. 470 Maktaba Nizār Edition

¹² Cited in *Tafsīr Mu‘alim at-Tanzīl* vol: 1 page no: 334

Proof no: 3

Saḥīḥ al-Bukhārī and *Saḥīḥ Muslim* narrate from Sayyiduna Anas ibn Mālik ؓ;

ان النبي صلى الله عليه وسلم دَعَا بِالْحَلَّاقِ وَ تَأْوَلَ شِقَّةَ الْأَيْمَنِ
فَحَلَّقَهُ ثُمَّ دَعَا أَبَا طَلْحَةَ الْأَنْصَارِيَّ فَأَعْطَاهُ إِيَّاهُ ثُمَّ تَأْوَلَهُ الشِّقَى الْأُ
يُسْرَ فَقَالَ أَحْلِقْ. فَحَلَّقَهُ فَأَعْطَاهُ أَبَا طَلْحَةَ فَقَالَ أَقْسِمُ بِبَيْنِ النَّاسِ

[In Hajjat al-Widā] the beloved Nabī ﷺ called the barber and ordered him to shave off the right side of his head. He then called for Sayyiduna Abu-Talḥa and gave him the shaved hair. The Prophet ﷺ then ordered the barber to shave off the left side of his head and gave the hairs to Abu-Talḥa and said to him; Distribute it amongst the people [Saḥābah].¹³

Proof no: 4

Narrated in *Saḥīḥ al-Bukhārī*, chapter *Kitāb al-Libās* on the authority of Sayyiduna ‘Īsā b. Tah’ mān ؓ.

أَخْبَرَنَا عَيْسَى بْنُ طَهْمَانَ قَالَ خَرَجَ إِلَيْنَا أَنَسُ بْنُ مَالِكٍ بِنَعْلَيْنِ
لَهُمَا قَبَالِينِ، فَقَالَ ثَابِتُ الْبُنَانِيُّ هَذِهِ نَعْلُ النَّبِيِّ ﷺ

We were informed by Sayyiduna ‘Īsā b. Tah’ mān that Sayyiduna Anas ibn Mālik brought two Sandals [Na‘layn Sharīfayn] to us and each had two straps on them. His student Sayyiduna Thābit Banānī ؓ said; These are the Sandals of Sayyiduna Rasūlullāh

ﷺ.¹⁴

¹³ Reported in *Saḥīḥ Muslim* vol: 1 page: 421 Qadīm Kutub Khāna Karachi Edition

¹⁴ Reported in *Saḥīḥ al-Bukhārī* vol: 19 page: 371 on the authority of Sayyiduna ‘Īsā b. Tahmān ؓ

Proof no: 5

Narrated in *Saḥīḥayn [Bukhārī and Muslim]* on the authority of Sayyiduna Abu-Burdah رضي الله عنه;

عَنْ أَبِي بُرْدَةَ قَالَ أَخْرَجَتْ إِلَيْنَا عَائِشَةُ كِسَاءً وَإِزَارًا غَلِيظًا فَقَالَتْ
قُبِضَ رُوحُ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي هَذَيْنِ

Sayyiduna Abu-Burdah رضي الله عنه narrates that Umm al-Mo'minīn Sayyidah 'Ā'īshah Siddīqah رضي الله عنها took out a blanket and a thick Tahband [lower garb] and said; these were the two clothing the beloved Prophet was wearing when his sacred soul departed from his sacrosanct body. ¹⁵

Proof no: 6

Narrated in *Saḥīḥ Muslim* on the authority of Sayyidah Asma bint Abī-Bakr رضي الله عنها;

فَأَخْرَجَتْ إِلَيَّ جُبَّةً طَيِّبَ السَّيِّئَةِ كَسَّرَ وَإِنِّي لَهَا لِبَنَّةٍ دِيْبَاجٍ وَفَرَجَيْهَا
مَكْفُوفِينَ بِاللِّدِيْبَاجِ فَقَالَتْ هَذِهِ كَانَتْ عِنْدَ عَائِشَةَ حَتَّى قُبِضَتْ
فَلَمَّا قُبِضَتْ قَبِضْتُهَا وَكَانَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَلْبَسُهَا
فَنَحْنُ نَغْسِلُهَا لِلْمَرَضِيِّ يُسْتَشْفَى بِهَا

Sayyidah Asma bint Abī-Bakr رضي الله عنها took out a woollen Kasarwānī type of Jubbah (cloak) whose both sleeve hems had work of silk. She said that this is the Jubbah of Sayyiduna Rasūlullāh صلى الله عليه وسلم which [my sister] Sayyidah 'Ā'īshah رضي الله عنها had. After she passed away, I took it away. The beloved Prophet صلى الله عليه وسلم used to wear it therefore I dip it in water and give it to the sick to

¹⁵ Cited in *Saḥīḥ al-Bukhārī* vol: 19 page no: 307 *Ḥadīth* no: 5818 narrated on the authority of Sayyiduna Abu-Burdah رضي الله عنه.

drink and they get cured.¹⁶

Proof no: 7

Narrated in *Saḥiḥ al-Bukhārī* on the authority of Sayyiduna ‘Uthmān ibn ‘Abdullāh b. Muwāhib ؓ

دَخَلْتُ عَلَى أُمِّ سَلَمَةَ فَأَخْرَجَتْ إِلَيْنَا شَعْرًا مِنْ شَعْرِ النَّبِيِّ صَلَّى

اللَّهُ عَلَيْهِ وَسَلَّمَ فَخَضُّوْهَا

I presented myself at the home of Sayyidah Umm-Salmah ؓ who took out the sacred Hairs of Sayyiduna Rasūlullāh ﷺ to make Ziyārah. It had traces of henna on them.¹⁷

These are a few of numerous *Aḥādith* specifically narrated in *Saḥiḥ al-Bukhārī* and *Saḥiḥ Muslim* which has been elaborated on by many illustrious *Imāms* and ‘*Ulama* of *Dīn*. To be brief, I will quote an extract from the famous *Shifa al-Sharīf* of the Moroccan *Ḥadith* Master Sayyiduna Imām Qāḍī al-‘Ayāḍ ؓ;

و من اعظمه و اخباره صلى الله تعالى عليه و سلم اعظم جميع
اسبابه و اكرامه مشاهدة و امكنته من مكة و مدينة و معاودة و
ما لمسه او عرف به و كانت في قلنسوة خالد ابن وليد رضى الله
تعالى عنه شعرات من شعرة صلى الله تعالى عليه و سلم فسقطت
قلنوسته في بعض حروبه فشد عليها شدة انكر عليه اصحاب النبي
صلى الله تعالى عليه و سلم كثرة من قتل فيها فقال لم افعلها

¹⁶ Cited in *Saḥiḥ Muslim* vol: 14 page no: 23

¹⁷ Cited in *Saḥiḥ al-Bukhārī* vol: 9 page no: 435 *Ḥadith* no: 5897 narrated on the authority of Sayyiduna ‘Uthmān ibn ‘Abdullāh b. Muwāhib ؓ.

بسبب القلنوسة بل لما تضمنة من شعرة صلى الله تعالى عليه و
سلم لئلا تسلب بركتها و تقع في ايدي المشركين و رؤى ابن عمر
رضى الله تعالى عنهما و اضعأ يده على المقعد رسول الله صلى الله
تعالى عليه وسلم من المنبر ثم وضعها على وجهه

One of the facts of showing respect and honour to Sayyiduna Rasūlullāh ﷺ is that anything linked to him, be it places in Madinah al-Munawwarah or Makkah al-Mukarramah or if the Nabī ﷺ touched it or it is recognized and linked to the sacred name of the beloved Prophet ﷺ, every single of these are to be shown respect and reverence. Sayyiduna Khālid b. Walīd had a few sacred Hairs of the beloved Prophet ﷺ in his hat. In a battle, that hat fell off so Khālid b. Walīd ﷺ launched such a fierce attack that the Sahābah refused to part-take because many Muslims were martyred in it. Sayyiduna Khālid b. Walīd ﷺ said; 'My attack was to retrieve my hat which had the sacred Hairs of the holy Prophet ﷺ and feared to lose it and taken away by the kuffār. Sayyiduna 'Abdullāh ibn 'Umar ﷺ was seen rubbing his hands on the Mimbar where the beloved Messenger ﷺ sat and wiped them on his face.'¹⁸

The *Hadith* of Sayyiduna Khālid b. Walīd ﷺ is narrated by Abu-Ya'lah ﷺ and Ibn Sā'ad ﷺ in his *Tabqāt* narrates the *Hadith* of Sayyiduna Abdullāh ibn 'Umar ﷺ.

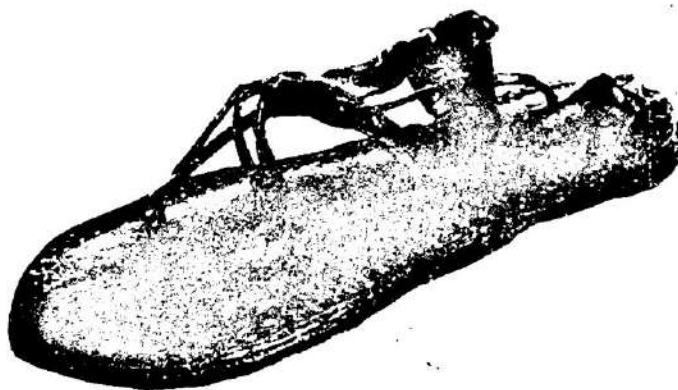
Almighty *Allāh* ﷻ Knows best.

¹⁸ See *Ash-Shifā bi Ta'rīf Ḥuqūq al-Mustafā* vol. 2 pg. 44. Multān Ed.

The Brilliant Moon on the Ethics of Relics

O *Allāh* ﷺ grant us love for Your beloved *Ḥabīb* ﷺ with perfect reverence for him and for Your *Awliya* - *Āmīn*.

Salāms and Salutations upon him and them all.



Sacred Sandal (*Na'al Sharif*) of the beloved Prophet ﷺ
preserved in Tokapi Museum in Istanbul

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِمَوْلَى الْقَبُورِ
لَا أُخْلِقُ إِلَّا سَيِّئًا وَلَا أُؤْمِرُ
لَهُمَا إِلَّا بِسَبْوَةٍ وَمَا فِي الْأَرْضِ
مِنْ خَلْقٍ إِلَّا لِيُشْفَعَ بِي إِلَّا بِيَوْمِ
يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ
وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا
شَاءَ وَكَرِهْتَهُمْ وَالْأَرْضِ
وَالْأُدُنُ وَالْأَعْلَى الْعَظِيمِ

وَاللَّهُ الْعَظِيمُ

Chapter Two

Question:

Respected Mawlāna, the epitome of blessings, the embodiment of knowledge and wisdom, exalted and sanctified, may your honour be permanent. After *Salāms* my reason for bothering you is that a person rejects the blessings of the relics [*Tabarrukāt*] of the pious servants of *Allāh* ﷺ [*Awliya-Allāh*]. He says that there is no such thing as deriving blessings from the cloaks and clothing of the *Awliya*. Since this rejecter is an educated person therefore he has come to the conclusion that if there is any solid proof of more than 100 years ago that any authentic book states that this is true and possible, then he is prepared to accept it. He says that his question does not refer to the Cloak of Sayyiduna Rasūlullāh ﷺ.

Was- Salām:

Mowlawī Muftī ‘Azīz ar-Raḥmān Saḥīb

Registrar, Bastī, UP

9th Shawwāl 1310

Answer:

Rejection of the blessings of the relics [*Āthār*] of the *Awliya* is the rejection of the brilliance of the midday sun. Furthermore, when the blessings of the relics of the beloved Prophet of *Allāh* ﷺ is an agreed fact then why would there be no blessings in the relics of the *Awliya* and *‘Ulama* who are the recipients of the estate of sacred knowledge of the Prophet ﷺ and they are his heirs [*Wārith*]? After all, the heirs of the blessings are recipients of the estate of blessings. To establish the truth, this humble servant presents a few notations of conformation in this matter of the illustrious *Imāms* and *‘Ulama* of *Islām* who all lived before 100 years ago and some of them more than 500 years. I will specify the page numbers of their published books.

First Proof:

The August Imām Shaykh Abu-Zakariya Nawawī ؒ was born in 631 *Hijrī* and passed away in 677 *Hijrī* [679 years before this answer was written]. This exemplar Imām in the *Sharḥ* of *Saḥīḥ Muslim Sharīf* comments on the *Ḥadīth*¹⁹ of Sayyiduna ‘Etbān b. Mālik ؒ states;

وَفِي هَذَا الْحَدِيثِ أَنْوَاعٌ مِنَ الْعِلْمِ تَقَدَّمَ كَثِيرٌ مِنْهَا . فَفِيهِ جَوَازُ
التَّزَيُّرِ بِأَقَارِ الصَّالِحِينَ . وَفِيهِ زِيَارَةُ الْعُلَمَاءِ وَالْفُضَلَاءِ وَالْكَبَرَاءِ
أَتْبَاعَهُمْ وَتَبْرِيكُهُمْ أَيَّاهُمْ

*There are numerous branches of knowledge in this Ḥadīth. Some of them are to derive blessings from the relics of the Swaliḥīn [Awliya]; visitation of the ‘Ulama and Soloḥā [pious]; following them and derive blessings from them.*²⁰

Second Proof:

The honourable Imām Nawawī ؒ under this same *Ḥadīth al-Sharīf* comments as follows;

فِي حَدِيثِ عَتْبَانَ هَذَا فَوَائِدٌ كَثِيرَةٌ مِنْهَا...التَّزَيُّرُ بِالصَّالِحِينَ
وَأَقَارِهِمْ ، وَالصَّلَاةُ فِي الْمَوَاضِعِ الَّتِي صَلَّوْا فِيهَا ، وَطَلَبُ التَّزَيُّرِ
مِنْهُمْ

There are numerous benefits in this Ḥadīth of ‘Utbān. From amongst these benefits are deriving blessings from the relics of the Swaliḥīn [Awliya]; to

¹⁹ The said *Ḥadīth* of Sayyiduna ‘Etbān b. Mālik ؒ is:

إني أحب ان تأتي بي وتصل في منزل فأتخذها مصلى - I love you to come to my home and pray there so that I have a sacred (tabarruk) place to pray.

²⁰ See *Sharḥ Nawawī ‘alal Muslim* vol: 1 page: 110.

*perform Salāh at those places where they performed Salāh and obtain blessings.*²¹

Third Proof:

In the same book the illustrious Imām ؓ comments under the *Hadith* of Sayyiduna Abu-Hujayfah ؓ as follows;

فَخَرَجَ بِلَالٌ يُوْضِئُ فَمِنْ تَائِلٍ وَتَاضِعٍ فَخَرَجَ ... فِيهِ التَّبَرُّكُ بِأَثَارِ
الصَّالِحِينَ وَاسْتِعْمَالِ فَضْلِ طُهُورِهِمْ وَطَعَامِهِمْ وَشَرَابِهِمْ
وَلِبَاسِهِمْ

*Sayyiduna Bilāl ؓ took the Wuḍū water for Sayyiduna Rasūlullāh ﷺ and came out, then some [Saḥābah] took the water while others rubbed it on their faces..... Imām Nawawī comments; This proves that it is permissible to derive Tabarruk [blessings] from relics of the pious, their leftover water, food and drinks and clothing.*²²

Fourth Proof:

Again in the same book the distinguished Imām ؓ comments under the *Hadith* of Sayyiduna Anas b. Mālik ؓ as follows;

فَمَا يُؤْتَى بِأَثَارِهِ إِلَّا غَمَسَ يَدَهُ فِيهَا ... فِيهِ التَّبَرُّكُ بِأَثَارِ الصَّالِحِينَ

*Whichever container was brought to the Prophet ﷺ, he dipped his sacred hands in it..... Imām Nawawī ؓ comments; This proves that it is permissible to derive Tabarruk [blessings] from relics of the pious.*²³

Fifth Proof:

Again in the same book the honourable Imām ؓ comments

²¹ See *Sharḥ Nawawī 'Alal Muslim* vol: 2 page: 460.

²² See *Sharḥ Nawawī 'Alal Muslim* vol: 2 page: 255.

²³ See *Sharḥ Nawawī 'Alal Muslim* vol: 8 page: 34.

under the *Hadith* of Sayyiduna Abu-Ayyūb al-Ansārī ؓ as follows;

أَكَلَ مِنْهُ ، وَبَعَثَ بِفَضْلِهِ إِلَى... قَالَ الْعُلَمَاءُ فِي هَذَا : إِنَّهُ يُسْتَحَبُّ
لِلْأَكْلِ وَالشَّارِبِ أَنْ يُفْضَلَ مِمَّا يَأْكُلُ وَيَشْرَبُ فَضْلَةً لِيُؤَاوِيَ بِهَا مَنْ
بَعْدَهُ ، لَا سِيَّمَا إِنْ كَانَ مِمَّنْ يُتَبَرَّكُ بِفَضْلَتِهِ

*He ate from this and sent back the remainder.....
Imām Nawawī comments; The Ulama state that by
this, it is understood that it is Mustahab
[recommended] for those eating and drinking to
save some of theirs so that the late comers could
also get food. This is specially of that [pious] person
whose leftover is regarded as Tabarruk [blessing].*²⁴

Sixth Proof:

Again in the same book the honourable Imām ؓ comments under the same *Hadith*;

سَأَلَ عَنْ مَوْضِعِ أَصَابِعِهِ ، فَيَتَّبِعُ مَوْضِعَ أَصَابِعِهِ... فَفِيهِ
التَّبَرُّكُ بِأَثَارِ أَهْلِ الْخَيْرِ فِي الطَّعَامِ وَغَيْرِهِ

*It was asked about which side the beloved Prophet
ؐ placed his fingers to eat and that place was
searched for....Imām Nawawī comments; This
proves that one should derive Tabarruk [blessings]
from food etc and blessed relics.*²⁵

Seventh Proof:

Similarly, Imām Aḥmad b. Muḥammad Qastalānī ؓ (d. 923 Hijrī – 387 years before this answer was written) in his *Irshād*

²⁴ See *Sharḥ Nawawī 'Alal Muslim* vol: 7 page: 118.

²⁵ See *Sharḥ Nawawī 'Alal Muslim* vol: 7 page: 119.

as-Sārī Sharah Saḥīḥ al-Bukhārī under the *Ḥadīth* of Sayyiduna Abu-Juhayfah رضي الله عنه comments;

فجعل الناس يتمسحون بوضوئه.....استنبط منه التبرك لها
يلامس اجساد الصالحين

*So the people began rubbing the Wuḍū water on them..... Imām Qastalānī comments; This proves that we should derive blessings from whatever touches the bodies of the pious.*²⁶

Eighth Proof:

Again in the same book the honourable Imām رضي الله عنه comments under this *Ḥadīth*;

انى والله ما سألته لالبسها انما سألته لتكون كفى... فيه التبرك
بآثار الصالحين قال اصحابنا لا يندب ان يعد لنفسه كفنا الا ان
يكون من اثر ذى صلاح فحسن اعداده كما هنا انتهى ملخصا

*Indeed, by Allāh سبحانه! I did request it for wearing purposes; my intention was to use it as my burial shroud [kafan]... Imām Qastalānī comments; this proves that there are blessings in the relics of the pious. Our Masters have said that it is not permissible for one to pre-prepare his kafan unless he has something sacred linked to the pious which is permissible to pre-prepare.*²⁷

Ninth Proof:

Mawlana Mullā ‘Alī Qārī Makkī رحمته الله (d. 1014 Hijrī – 296 years before this answer was written) in his *Mirqāt Sharḥ Mish’kāt*

²⁶ See *Irshād as-Sārī Sharah Saḥīḥ al-Bukhārī* vol: 1 page: 381

²⁷ Ibid.

under the *Hadith* of Sayyiduna Ta'laq b. 'Alī ؓ of *Sunan Nisā'ī* states that he requested the left over *Wuḍū* water from the beloved Nabī ﷺ and took it back to his people in his village. After mentioning this benefit, Imām 'Alī Qārī ؓ states;

فِيهِ التَّبَرُّكُ بِفَضْلِهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ وَنَقَلَهُ إِلَى الْبِلَادِ
نظيره ماء زمزم... ويؤخذ من ذلك أن فضلة وارثيه من العلماء و
الصالحين كذلك

*From this we understand that to derive blessings from the left over water of our beloved Nabī ﷺ and take this water to another country is permissible like done to the water of Zamzam... The Imām ؓ then comments; From this we understand that it is permissible to apply the same rule to the Wārithīn [representatives] of the Nabī ﷺ; the 'Ulama and Swalihīn.*²⁸

Tenth Proof:

Shaykh 'alal Itlāq Mawlāna 'Abdul Ḥaqq Muḥaddith Dehlawī ؓ (d. 1025 Hijrī – 285 years before this answer was written) in his Ash'at al-Lam'āt comments on the above Hadith as follows;

دریں حدیث استجاب است بہ بقیہ آب و ضوے و پس ماندہ آنحضرت و نقل
آں بلاد و مواضع بعیدہ مانند آب زمزم و آنحضرت چوں در مدینہ مے بود آب
زمزم را از حاکم مکہ مے طلبید و تبرک مے ساخت و فضله وارثان او کہ علماء
و صلحاء اند و تبرک بآثار و انوار ایشان ہم بریں قیاس ست

This proves that to take the leftover Wuḍū water and food of the beloved Prophet ﷺ to derive blessings there from and is permissible to take it to

²⁸ Cited in *Mirqāt Sharāḥ Mish'kāt* Vol: 1 page: 398

another far land as done to with Zamzam water. When Sayyiduna Rasūlullāh ﷺ was in Madina al-Munawwarah he asked for Zamzam water from the appointed governor of Makkah and he derived blessings from it. The same rule is to be applied to the relics [Tabarrukāt] of the Wārithīn [representatives] of the Nabī ﷺ; the 'Ulama and Swalihīn. ²⁹

Eleventh Proof:

Imām 'Allāma Aḥmad b. Muḥammad Misrī Mālīkī ؒ a contemporary of Shaykh 'Abdul Ḥaqq Muḥaddith Dehlawī ؒ in his noble book *Fath al-Muta'āl fī Madḥ Khayr an-Na'āl* cites a comment of the stately Imām Khātam al-Mujtahidīn Abul-Ḥasan 'Alī b. 'Abdul Kāfī Subkī Shafa'ī ؒ (d. 756 Hijrī – 554 years before this answer was written) made regarding the blessings of the relics [Tabarrukāt] of Shaykh al-Islām Abu-Zakariyah Nawawī ؒ. He states;

And this is his comment which has been narrated by a group of *Shafa'ī Ulama* that Imām Taqī al-Dīn Subkī ؒ was appointed to the *Dār al-Ḥadīth* to teach *Ḥadīth* after the demise of Imām Nawawī ؒ. [the *Muslims*, especially the *Shafa'ī* followers regarded this post as a very honourable one indeed] and hence, they wrote this verse of poetry;

وفي دار الحديث لطيف معنى
الى بسط لها اصبو واوى
لعل ان امس بحر وجهى
مكان امسه قدم النواوى
واذا كان هذا في آثار من ذكر
فما بالك بأثار من شرف الجميع به
*The elegant speciality of Dār al-Ḥadīth is to reach
the sacred seat;*

²⁹ See *Ash'at al-Lam'at* vol: 1 page: 171

*If only my head could touch that part of the seat which the sacred feet of Imām Nawawī touched. So if this is the status and excellence of the relics linked to the 'Ulama; what do you think would be the status of that relic which is a complete person and an embodiment of blessing?*³⁰

Twelfth Proof:

Shah Walī-Allāh Muḥaddith Dehlawī ؒ (d. 1174 Hijrī - 136 years before this answer was written) in his *Fuyūḍ al-Ḥaramayn* states;

من اراد ان يحصل له ما للملاء السافل من الملائكة فلا سبيل
الا ذلك الا الاعتصام بالطهارات و الحلول بالمساجد القديمة
التي صلي فيها جماعات من الاولياء

*Any person who desires to attain the lowest stage of the angels, he has no option but to become steadfast to purity and frequent an old Masjid where the pious Awliya performed their Salāh.*³¹

Thirteenth Proof:

He further states;

ان الانسان اذا صار محبوباً فكان منظورا للحق و للملاء العلى
عروساً حميلاً فكل مكان حل فيه العقدة و تعلقت به همم
الملاء الاعلى و انساق اليه افواج الملائكة امواج النور لاسيما
اذا كانت همته تعلقت بهذا المكان و العارف الكامل معرفة و

³⁰ See *Fath al-Ma'āl fi Madh Khayr an-Na'āl*

³¹ See *Fuyūḍ al-Ḥaramayn* page: 62 Muḥammad Sa'īd and Sons Karachi Edition

حالاً له همة محل فيها نظر الحق يتعلق بأهله وماله وبيته ونسله و
نسبه وقرابته واصحابه يشمل المال والحياة وغيره ويصلحها فمن
ذالك تميزت مآثر الكمل من مآثر غيرهم

When a person becomes the beloved (Meḥbub) of Allāh ﷻ, then he becomes accepted by the Sublime Lord of Truth ﷻ. He then becomes like a beautiful bride in the upper heavens. Thereafter, wherever he descends to the spirit linked to the upper heavens, an army of Angels with flowing Nūr [light] will be present at the place where the beloved focuses. The Vision of Almighty Allāh ﷻ has such an awesome effect on an 'Ārif [Gnostic] who is perfect on Ma'ārifah [gnosis – direct knowledge of Allāh ﷻ] that also overflows on everything that is linked to him; his family, belongings, home, progeny, neighbours and friends and every other thing linked to him. His awesome spiritual state rectifies all these things. It is for this reason that the relics [Tabarrukāt] of a perfect Ārif is more excellent than the relics of others.³²

Fourteenth Proof:

In the same book he states;

ان قام المعرفة لروحه تحديق و عناية بكل شيء من طريقة و
مذهبه و سلسلة و نسبه و قرابته و اكل ما يليه و ينسب اليه و
عنايته هذه يختلط بها عناية الحق

³² See *Fuyūḍ al-Haramayn* page: 138 Muḥammad Sa'īd and Sons Karachi Edition

*When he [the 'Ārif] is coronated in the Station of Ma'ārifah, his spirituality is focused to every single thing of his possession and link; his ways, his Mazhab [mode of life, traditions and beliefs], his Silsilah [spiritual Chain], his progeny and family; in fact it is focused on everything linked with him. His favours are also integrated with the favours of Almighty Allāh ﷻ.*³³

Fifteenth Proof:

Shah Walī-Allāh ﷻ states in his *Him'āt*,

از بخت است حفظ اعراس مشائخ و مواظبت زیارت قبور ایشاں و التزام فاتحہ خواندن
و صدقہ دادن برائے ایشاں و اعتنائے تمام کردن بہ تعظیم آثار و اولاد و متببان
ایشاں

*We understand by this that to punctually celebrate the 'Urs of the Awliya, to fastidiously visit the Mazārs [graves] of the Awliya and fully concentrate in the Fātiḥā, Sadaqah and their [Awliya] relics, family and all those linked with them.*³⁴

Sixteenth Proof:

Shah Walī-Allāh ﷻ further states in his *Anfās al-'Ārifīn*;

در حریم شخصے از بزرگان خود کلاه حضرت غوث الثقلین تبرک یافتہ بود شبے در
واقعہ حضرت غوث الاعظم را دید کہ می فرمایند این کلاه بہ ابوالقاسم اکبر آبادی
برساں آں شخص برائے امتحان یک جبہ قیمتی ہمراہ آں کلاه کردہ گرفت کہ این

³³ See *Fuyūḍ al-Ḥaramayn* page: 161-162 Muḥammad Sa'īd and Sons Karachi Edition

³⁴ Cited in *Himmāt Ham'ā* pg. 58 Al-Academiya ash-Shah Walī-Allāh Hyderabad Edition.

ہر دو تبرک حضرت غوث الاعظم ہستند حکم شد کہ بشمار سانم حضرت شان
بسیار خوش شد گرفتند آن شخص گفت کہ برائے شکر حصول این تبرک اہل
شہر را دعوت کنید فرمودند کہ وقت صبح بیایید مردمان بسیار بوقت صبح آمدند
بعامہائے خوب خوردند و فاتحہ خواندند بعد آں پرسیدند کہ شمار مرد فقیر ہستید
این قدر بعام از کجا آمد فرمود کہ جبہ را فرو ختم و تبرک را نگاہدا شتم ہمہ گفتند کہ
لہ الحمد کہ تبرک بمستحق رسید

There was person in the Haramayn al-Sharīfayn who was amongst our Mashā'ikh. He had the consecrated hat of Sayyiduna Ghawth al-A'zam Sayyid 'Abdul Qādir Jilānī ؒ. One night he dreamt of Sayyiduna Ghawth al-A'zam ؒ who said to him; 'Give my hat to Abul-Qāsim Akbarabādī.' This person decided to test the Shaykh, so he put a very expensive cloak [Jubba] with this hat and gave it to the Shaykh saying that Sayyiduna Ghawth al-A'zam ؒ sent both these Tabarrukāt for you. The Shaykh was extremely happy and the giver said to the recipient; 'In celebration of receiving these Tabarrukāt, you should invite the people of the city for a meal.' The recipient said; 'Come tomorrow morning.' Many people assemble early the next morning and they were all fed with a sumptuous meal and held a Fatehāh. After the reception, the giver asked the recipient; 'You are a poor man and where did you get the money to feed so many people such a sumptuous meal?' The Shaykh replied; 'I have kept the Tabarruk safely and sold the Jubba and used the money for the reception.' The person heard this and said; 'Alḥamdulillāh! The

*Tabarruk has reached the righteously deserving.*³⁵

There is no need for me to sift out more proofs as there too many of such reports in details. I have quoted numerous authentic proofs that will suffice for the intelligent. This beggar of *Allāh* ﷺ says, leave all these aside, I will quote a *Ḥadith* in which the Light upon Light, the Intercessor on the Day of Judgement, our Master, Sayyiduna Rasūlullāh ﷺ personally took blessings from the *Tabarruk* of the *Muslimīn* [*Saḥābah*] – and for *Allāh* ﷻ, is amplified Proof! This *Ḥadith al-Sharīf* is reported by Imām Tabrānī رَحِمَهُ اللهُ in his *Mo'jam al-Awsat* and Imām Abu-Nu'āim رَحِمَهُ اللهُ in his *Hilyah* both report on the authority of father and son, *Amīr al-Mo'minīn* Sayyiduna 'Umar al-Fārūq رَحِمَهُ اللهُ and his exalted son Sayyiduna 'Abdullāh ibn 'Umar رَحِمَهُ اللهُ;

قَالَ كَانَ النَّبِيُّ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ يَبْعَثُ إِلَى الْمَطَاهِرِ

فَيُؤْتِي بِالْمَاءِ فَيَشْرَبُ بِهِ يَرْجُو بِهِ بَرَكَةَ أَيْدِي الْمُسْلِمِينَ

*Sayyiduna Rasūlullāh ﷺ sent for water from the place where the Muslim [Saḥābah] performed their Wuḍū from a Houḍ [water pool] and He ﷺ drank it to derive the Barakāt [blessings] of the hands of the Muslimīn.*³⁶

Imām 'Allāma 'Abdur-Ra'ūf Munāwī رَحِمَهُ اللهُ in his *Taysīr* vol: 2 page: 269; Imām 'Allāma 'Alī b. Aḥmad 'Azīzī رَحِمَهُ اللهُ in his *Sirāj al-Munīr* vol: 3 page: 147 in the commentary of *Jāme'h as-Saghīr* commenting on this *Ḥadith* that it's *Asnād* [narration] is *Ṣaḥīḥ* [sound]³⁷. 'Allāma Muḥammad Ḥanafī رَحِمَهُ اللهُ in his *Taliqāt 'alal*

³⁵ See *Anfās al-'Arifīn* pg. 77 Islāmic Book Foundation Edition Lahore

³⁶ *Al-Mo'jam al-Awsat* vol. 1 pg. 443 Maktabat al-Ma'arif Edition Riyāḍ

³⁷ *At-Taysīr lī Sharḥ al-Jāme'h as-Saghīr* vol. 2 pg. 269 Maktaba Imām ash-Shafa'i Riyāḍ Edition.

Jāme'h as follows;

يَرْجُو بِهِ بَرَكَهٖ ... اَلْحِ اَلْاِنَّهُمْ مَّحْبُوْبُوْنَ لِلّٰهِ تَعَالٰى بِدَلِيْلٍ ﴿۱۸﴾ اِنَّ اللّٰهَ
يُحِبُّ التَّوَّابِيْنَ وَيُحِبُّ الْمُتَطَهِّرِيْنَ ﴿۱۹﴾

The reason why *Sayyiduna Rasūlullāh* ﷺ drank the leftover *Wuḍū* water of the *Muslimīn*, was because they were beloved servants of *Allāh* ﷻ. The holy *Qur'ān* states; 'Indeed, *Allāh* ﷻ loves those who are constantly repentant and loves those who purify themselves.³⁸

Allāhu Akbar! Allāhu Akbar! Allāhu A'la wa Ajal Akbar!

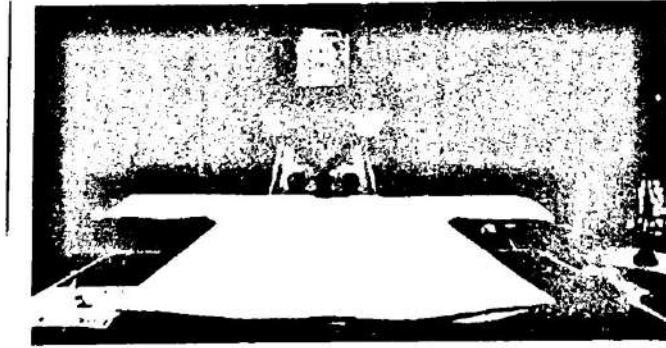
This Light upon Light [*Huḍūr pur Nūr*] the Master of the Sanctified [*Sayyid al-Mubārikīn*] ﷺ whose dust from under his sacred sandals [*Nā'layn Sharīfayn*] is *Tabarruk* [blessing]. It is more consecrated for the entire world than one's heart and life and fit to be placed in the eyes as *Kuhl* [*surma*] and the *Dīn* and *Imān* of a believer. This August and most beloved of *Allāh* ﷻ sent for the leftover water of the *Muslimīn* [*Sahābah* ﷺ] to drink with an intention to derive blessings. On the contrary, by *Allāh*! Whatever blessings are found in the hands, tongues, heart and soul of a believer is in fact, actually the blessings of the beloved *Nabī* ﷺ. This has been acquired through his sacred sandals [*Nā'layn Sharīfayn*]. All these are a lesson for the *Ummah* and a warning for the unconscious, senseless and careless. I have quoted this act of the Master of all Masters, the most beloved of all the beloved ﷺ to stimulate them and awaken them from a deep sleep of heedlessness so that they may seek the sacred blessings of the relics of the *Awliya* and *'Ulama*. How unfortunate are those ignorant and ill-informed individuals who

³⁸ *Taliqāt lil Hafnī 'ala Hāmish As-Sirāj al-Munīr* vol. 3 pg. 151 Al-Matbah al-Azhariyyah al-Misriyyah Cairo Edition.

The Brilliant Moon on the Ethics of Relics

do not regard the relics of the beloved servants of *Allāh* ﷺ as a blessing and refute them as a medium of seeking the bounties of *Allāh*?

ولا حول ولا قوة الا بالله العلي العظيم و صلى الله تعالى على
سيد المرسلين سيدنا محمد وآله وصحبه و اوليائه
و علمائه و امته و حزبه أجمعين آمين
والله تعالى اعلم



Sacred Garb (Kurta Sharif) of Sayyiduna Rasulullāh ﷺ
preserved in the Topkapi Museum in Istanbul

Question:

What is the ruling of the *‘Ulama* of *Dīn* regarding the relics of the Sayyiduna Rasūlullāh ﷺ. Are there any proofs of its authenticity or they were merely just made famous over the years which suffices for a proof? What is the ruling of kissing a photo of the sacred *Na‘layn Sharīfayn* and is it permissible to use it as a *Wasīlah* to make *Du‘ās*? So people write *Bismillāhir Raḥmānir Raḥīm* on the *Na‘layn* and under it, they write these words in Arabic;

اللهم ارني بركة صاحب هذين النعلين الشريفين

O Allāh! Decorate me with the blessing of the sacred Sandals of the owner (Sayyiduna Muḥammad ﷺ).

Then, under this they write a *Du‘ā* of *Hājāt* [desires]. Is this correct?

Rabī al-Awwal 1313 Hijrī

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Answer:

It is an agreed fact that all eras in history from the time of the noble *Sahābah* and the beloved Prophet ﷺ to this day, it was and is an unanimously agreed, beneficial and desired practice of the *Muslim* to derive blessings from relics [*Tabarrukāt*]. There are numerous *Saḥīḥ Aḥādith* of *Saḥīḥ al-Bukhārī*, *Muslim*, *Siḥā Sitta* and other manuals of *Ḥadith* that supports and verifies this practice. For details, one many consult my book *‘Al-Bāriqat ash-Shariqat ‘alā Māriqat ash-Masharīqat’* which contains a great deal of information on this subject. In this brief answer, I will not mention details of *Ḥadith* Chains of narration of the *Ḥadith* Masters and their Technical Terms. It is very

foolish and sheer depravation to probe into the details of these narrations to dig for baseless points to refute the blessings of the relics of the Prophets and *Awliya*. The *Imāms* of *Dīn* have accepted any relic just by being famously linked to Sayyiduna Rasūlullāh ﷺ as granted and this sufficed them to regard these items as authentic. The great Moroccan *Hadith* Master, Imām Qādī al-‘Ayād ؒ states;

و من اعظمه و اخباره صلى الله تعالى عليه و سلم اعظم جميع
اسبابه و اكرامه مشاهدة و امكنته من مكة و مدينة و معاهدة و
مالسه او عرف به

One of the facts of showing respect and honour to Sayyiduna Rasūlullāh ﷺ is that anything linked to him; be it places in Madinah al-Munawwarah or Makkah al-Mukarramah or if the Nabī ﷺ touched it or it is recognized and linked to the sacred name of the beloved Prophet ﷺ; every single one of these are to be shown respect and reverence.³⁹

Similarly, in every generation, east to west, the Arab or non-Arab ‘*Ulama* of *Dīn* and illustrious trustworthy *Imāms* made copies of the sacred *Na‘layn Sharīfayn* of the beloved Messenger of *Allāh* ﷺ on paper and recorded it in their books. They have also ordered the *Muslim* to reverently kiss it, place it on their heads and eyes and use it as a *Wasīlah* to supplicate to Almighty *Allāh* ﷻ for *Shifā* from sickness. By the Divine Grace of *Allāh* ﷻ, they found great benefit and blessings in doing this. ‘Allāma Abu al-Yumn Ibn ‘Asākir ؒ and Shaykh Abu-Ishāq Ibrāhīm b. Muḥammad b. Khaf Salmī ؒ and other ‘*Ulama* have written books specifically on the excellence of the *Na‘layn Sharīfayn*. The famous and honourable book of ‘Allama Tilmisānī ؒ ‘*Faṭḥ*

³⁹ See *Ash-Shifā bī Ta‘rīf Huqūq al-Mustafā* vol. 2 pg. 44. Multān Edition.

al-Muta'āl fī Madḥe Khayr an-Na'āl' is a beneficial and an excellent book on this subject. The following illustrious senior *'Ulāma* have written poetry in praise of the copy of the sacred sandals and ordered the *Muslim* to kiss and place it on their heads for blessings.

- 1) Muḥaddith 'Allama Abu ar-Rabī' ﷺ
- 2) Imām Sulaymān b. Salīm Kalā'ī ﷺ
- 3) Imām Qāḍī Shams al-Dīn Ḍayfullāh Rashīdī ﷺ
- 4) Shaykh Faṭḥullāh Baylūnī Ḥalabī ﷺ, a contemporary of 'Allama Muqarrī ﷺ
- 5) Imām Sayyid Muḥammad Mūsā Ḥusainī Mālikī ﷺ, a contemporary of 'Allama Muqarrī ﷺ
- 6) Shaykh Muḥammad b. Faraj Sabtī ﷺ
- 7) Shaykh Muḥammad b. Rashīd Fahrī Sabtī ﷺ
- 8) 'Allama Aḥmad b. Muḥammad Tilmisānī ﷺ
- 9) 'Allama Abu al-Yumn Ibn Asākir ﷺ
- 10) 'Allama Abul-Ḥikm Mālik b. 'Abdur-Raḥmān b. 'Alī Maghribī ﷺ
- 11) Imām Abu-Bakr Aḥmad b. Imām Abu-Muḥammad 'Abdullāh b. Ḥusain Ansārī Qurtubī ﷺ etc.....

Each of the above has commented on the excellence of the image of the sacred Sandal. Similarly, the same is also reported in *'Mawāhib al-Ladunniyah'* of Imām 'Allama Aḥmad Qastalānī ﷺ and its exposition; *Sharah Mawāhib* of Imām 'Allama 'Abdul Bāqī Zarqānī ﷺ and many other honourable books etc...

The *'Ulama* rule that whoever keeps a copy of the sacred *Na'layn Sharīf* with oneself, one can reap the following benefits;

- ✓ One will be protected from the oppression of an oppressor.
- ✓ One will be protected from the evil eyes [*Nazar*] of others.
- ✓ One will be protected from the evil envy [*Hasad*] of

others.

- ✓ If a woman holds it in her right hand at the time of child birth, she will not experience excessive pain and discomfort and give birth with ease.
- ✓ One who always keeps a copy with oneself, one will be respected and honoured by the people.
- ✓ One who always keeps a copy with oneself, one will be blessed with the *Ziyārah* of the consecrated *Rowḍah al-Mubārak* of the beloved Prophet of *Allāh* ﷺ.
- ✓ One who always keeps a copy with oneself, will be blessed with the privilege of dreaming of Sayyiduna Rasūlullāh ﷺ.
- ✓ If kept with an army, it will always be victorious.
- ✓ If kept in a caravan, it will not be looted.
- ✓ If kept with ones belongings and money, it will not be stolen.
- ✓ If kept in a boat or ship, it will not sink.
- ✓ If used as a *Wasīlah* in whatever [*Jā'iz*] desire, it will be fulfilled.
- ✓ If kept with oneself for whatever intention, it will be acquired.
- ✓ If kept on the spot of pain, one will be relieved.
- ✓ It said to be a saviour in times of serious life threatening situations and if used as a *Wasīlah* in these circumstances, the path of hope and rescue will manifest.

There are too many incidents of the *Awliya* and *Swalihīn* and narrations of the *‘Ulama* in this regard which Imām Tilmisānī رحمته has reported in his book *‘Fath al-Muta‘āl’*.

There is no harm in writing *Bismillāh Sharīf* [*Tasmiya*] on the image of the sacred Sandal if a true believer absolutely regards it as a crown of excellence on one’s head. Bear in mind that amongst everything, the Divine Name of Almighty *Allāh* ﷻ is

the most honourable, excellent and highest in esteem and therefore, it is best to avoid it being written on the image of the sacred Sandal as a form of *Adab*. This notion is called analogy with discrepancy [*Qiyās ma‘āl Fāriq*].⁴⁰ If the beloved Prophet of *Allāh* ﷺ was asked if the Name of *Allāh* ﷻ [*Bismillāh*] could be written on his sandal, he ﷺ would have definitely forbidden it. It is important and definitely forbidden that the Divine Name of *Allāh* ﷻ not be written on an original sandal worn by an individual, but if a replica or copy of the original sandal which is preserved with reverence and not in use, then this is a case of manifest difference and therefore permitted because the *Saḥiḥ Ḥadith al-Sharīf* enunciates;

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

*Verily, every action is based on its intention.*⁴¹

Amīr al-Mo‘minīn Sayyiduna ‘Umar al-Farūq ؓ wrote these words on the thighs of the animals that were reserved for *Sadaqah* [charity];

حَبَسَ فِي سَبِيلِ اللَّهِ

*These are held back [reserved] in the Path of Allāh.*⁴²

If we ponder, then we will understand that the thigh of an animal is not a safe and pure place for this to be written on. *Sunan-e Dāramī* reports;

⁴⁰ This is a Technical *Islāmic* Law Term. If there is not uniformity or substantial equality in this respect, the *Qiyās* [deductive analogy] is termed *Qiyās ma‘āl-Fāriq*, or *Qiyās* with a discrepancy.

⁴¹ Reported in *Saḥiḥ al-Bukhārī* vol: 1 page: 4 *Ḥadith* no: 1 narrated on the authority of Sayyiduna ‘Umar al-Farūq al-A‘zam ؓ

⁴² A citation from *Ma‘ārifat as-Saḥābah* vol: 7 page: 67

أَخْبَرَنَا مَالِكُ بْنُ إِسْمَاعِيلَ حَدَّثَنَا مَنْدَلُ بْنُ عَيْبِ الْعَنْزِيِّ حَدَّثَنِي
جَعْفَرُ بْنُ أَبِي الْمُغِيرَةِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: كُنْتُ أَجْلِسُ إِلَى ابْنِ
عَبَّاسٍ فَأَكْتُبُ فِي الصَّحِيفَةِ حَتَّى تَمْتَلِئَ، ثُمَّ أَقْلِبُ نَعْلًا فَأَكْتُبُ فِي
ظُهُورِهَا

Mālik b. Ismā'īl رضي الله عنه narrates with his authority from *Sayyiduna Sa'īd b. Jubayr* رضي الله عنه who said that he was sitting with *Sayyiduna Ibn 'Abbās* رضي الله عنه who was writing on a book. When he ran out of space, he took his sandal and turned it upside down and began recording on its sole. ⁴³

Almighty Allāh ﷻ Knows Best!



Sacred Footprint (Qadam Sharif) of Sayyiduna
Rasulullāh ﷺ preserved in the Topkapi Museum in Istanbul

⁴³ Cited in *Sunan Dāramī* vol: 1 page: 104 *Ḥadīth* No: 507 Dār al-Muḥāsīn
Cairo ed.

Chapter Four:

Question:

What is the ruling of the Jurists of the Sacred *Sharī'ah* concerning the following issues;

- 1) Is it permissible or not to make the *Ziyārah* of relic presented without any proof of certification?
- 2) People say that nowadays there are many fictitious *Tabarrukāt* floating around. What is the ruling on such a statement?
- 3) Is it permissible for any person, out of his own will, to gift some money while making the *Ziyārah* and is it permissible for one to take this money?
- 4) Is it permissible for one to ask for money from people who come to make the *Ziyārah* of *Tabarrukāt*?

Kindly answer these questions and reap the blessings from Allāh ﷻ.

Ḥaḍrat Sayyid Ḥabībullāh Za'bī Dimashqī Tarāblūsī Jilānī
Presently stationed in Bareilly, India
7th Rabi' al-Ākhir 1326 Hijrī

Answer:

It is a great *Fard* and part of *Imān* to honour and respect the *Tabarrukāt* of Sayyiduna Rasūlullāh ﷺ. The *Tābūt* of *Sakīnah* is mentioned the holy *Qur'ān* with which the *Banī Isrā'īl* derived benefits and blessings therefrom.

﴿وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ

سَكِينَةٌ مِّن رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آءَالُ مُوسَىٰ وَآءَالُ

هَارُونَ تَحْمِلُهَا الْمَلَائِكَةُ إِنَّ فِي ذَلِكَ لَآيَةً لِّكُمْ إِن كُنْتُمْ



*And (further) their Prophet said to them: "A Sign of his authority is that there shall come to you the Ark of the Covenant [Casket], with (an assurance) therein of security from your Lord, and the relics left by the family of Nabī Mūsā and Nabī Harūn, carried by angels. In this is a Sign for you if you indeed have faith."*⁴⁴

In this casket was the Staff [‘Asā] and Sandals of Sayyiduna Nabī Mūsā ﷺ and the Sayyiduna Nabī Hārūn’s ﷺ turban [Amāma]. It is proven by *Tawātur*⁴⁵ that whatever is linked to or touched by the beloved Messenger of Allāh ﷺ, the *Sahābah*, *Tabā’in* and *Imāms* of *Dīn* always revered and honoured them and derived blessings from them. The illustrious *Imāms* of *Dīn* thoroughly elucidated in details on its excellence which does not require any further explanation or proof. In fact, that which is famously attributed to the sacred Name of the Sayyiduna Rasūlullāh ﷺ is also to be revered and respected as a Sign of Religion [*Shi‘ārullāh*]. It is reported in the honourable *Shifā ash-Sharīf*, *Mawāhib al-Ladunniyah* and *Madārij an-Nubuwwah* as follows;

ومن اعظمه و اخباره صلى الله تعالى عليه وسلم اعظم جميع
اسبابه و اكرامه مشاهدة و امكنته من مكة و مدينة و معاهدة و
مالسه او عرف به

One of the facts of showing respect and honour to

⁴⁴ *Al-Qur’ān al-Karīm* sura: Al-Baqarah verse no: 248

⁴⁵ *Tawātur - Mutawātir* A multiplicity of sources of reports, (continuous) It is a tradition reported by a large number of narrators in different reliable times so as to make it impossible for any falsehood to creep into it.

Sayyiduna Rasūlullāh ﷺ is that anything linked to him be it places in Madinah al-Munawwarah or Makkah al-Mukarramah or if the Nabī ﷺ touched it or it is recognized and linked to the sacred name of the beloved Prophet ﷺ every single of these are to be shown respect and reverence.⁴⁶

This is to such an extent that the illustrious *Imāms* of *Dīn* and trustworthy *ʿUlama* have constantly honoured and revered the copies of the sacred Sandals of the holy Prophet ﷺ and achieved numerous amazing benefits and blessing from it. They have written specific books on its excellence and benefits. If this is the state of a replica or paper copy of the original *Naʿlayn*, then what do you think will be the state and magnanimity and copious blessings of the original *Naʿalayn Sharīf*, his sacred *Riḍā al-Muqaddas* [Mantle], *Jubbah* [cloak] and *ʿAmāmah* [turban]? Then, manifold thousands of times more excellent, exalted and dignified than these, are the pre-eminence of the sacred nail clippings of the beloved Messenger of *Allāh* ﷺ are far more superior than the clothing linked to his sacred body. The latter is a part of the sacred body which indeed is much more honourable and dignified in status than the former which has touched the dignified body. Furthermore, the holy hairs of his sanctified beard and head are of greater amplitude to the sacred nails. Every *Muslim* is a witness and will testify that the seven skies and earths put together can never reach or equate the excellence of a single holy hair of the beloved Prophet's ﷺ sanctified body. We have proven from the rulings of the illustrious *Imāms* and *ʿUlama* of *Dīn* who have expounded and clarified the fact that for reverence, there is no need for certainty nor certification. All that is sufficient is that it is attributed to

⁴⁶ See *Ash-Shifā bī Taʿrīf Ḥuqūq al-Mustafā* vol. 2 pg. 47-48. Al-Matbah al-Sharkata as-Sahafiyata Edition.

the holy Name of the holy personality of the holy Prophet ﷺ. In such situations, one should show his love and respect without demanding certification. In fact, sickness and disease compliments a sick heart that does not have the love of the beloved Messenger of *Allāh* ﷺ and vice versa is the state of a heart full of love. Almighty *Allāh* ﷻ states;

﴿وَإِنْ يَكْ كَاذِبًا فَعَلَيْهِ كَذِبُهُ وَإِنْ يَكْ صَادِقًا يُصِيبْكُمْ بَعْضُ الَّذِي

يَعِدُّكُمْ...﴾

And supposedly if he is speaking wrongly, then the calamity of wrongful speech is upon him; and if he is truthful, then part of what He promises you, will reach you...⁴⁷

And specifically, where there are certifications of proof there is no reason of not showing respect and honour which only an open infidel or hidden hypocrite will hold back. *Allāh* ﷻ Forbid! Therefore to generally say that nowadays there are many fake *Tabarrukāt* around is uncalled for, yes, if there is a known individual, then it is permitted to refute it, furthermore, it is not permissible to accuse any person without a valid *Sharī* proof of fraud. Such unfounded accusations are *Harām* and a major sin. This is so because the intention of the accuser is nothing but suspicion and accusation and there is no lie greater than suspicion and accusation. The *Saḥīḥ Ḥadīth al-Sharīf* states;

إِيَّاكُمْ وَالظَّنَّ، فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ

Avoid suspicion because there is no lie greater than

⁴⁷ *Al-Qur'ān al-Karīm* sura: Ghāfir verse no: 28

suspicion.⁴⁸

The noble *Imāms* of *Dīn* state;

إِثْمًا يَنْشُوءُ الظَّنَّ الْخَبِيثَ مِنَ الْقَلْبِ الْخَبِيثِ

*Filthy suspicion emanates from a filthy heart.*⁴⁹

It is most disgraceful for one who has *Tabarrukāt* to ask for gifts and money from *Muslims* who make *Ziyārah*. It is *Harām* for one to beg who has a perfect and healthy physical body capable of working even though he can earn a living by doing the most insignificant form of work to earn something to feed himself or his family. Sayyiduna Rasūlullāh ﷺ states;

لَا تَجِلُّ الصَّدَقَةُ لِغَنِيِّي وَلَا لِإِذَى مِرَّةٍ سَوِيَّةٍ

*Sadaqah [charity] is not Halāl [permissible] for a wealthy or healthy person.*⁵⁰

The *‘Ulama* state;

مَا جَمَعَ السَّائِلُ بِالتَّكْدِي فَهُوَ الْخَبِيثُ

*A beggar who begs and accumulates things is a wretched person.*⁵¹

This is one observation and the other observation is that one earns the wealth of this world with his religion and becomes an example of the holy Command;

⁴⁸ Reported in *Saḥīḥ al-Bukhārī* vol: 17 page: 210 narrated on the authority of Sayyiduna Abu-Hurayrah رضى الله عنه. Also cited in *Saḥīḥ Muslim*, *Jāme‘h Tirmidī*, *Muatta Imām Mālik* رضى الله عنه etc...

⁴⁹ See *Faiḍ al-Qadīr Sharḥ Jāme‘h as-Saghīr* vol. 3 pg. 122 Dār al-Ma‘rifah Beirut Edition.

⁵⁰ Reported in *Musnad Imām Aḥmad ibn Hanbal* vol: 14 page: 216 narrated on the authority of Sayyiduna ‘Abdullāh ibn ‘Umar رضى الله عنه

⁵¹ See *Radd al-Moḥtār* vol. 5 pg. 247 and *Fatāwa Hindīyyah* vol. 5 pg. 349

﴿لَا يَشْتَرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا﴾

They do not exchange the verses of Allāh for a small price.⁵²

A *Tabarruk* [relic] is also a beautiful symbol of the symbols of *Allāh* ﷻ. Anyone who uses them to earn limited insignificant wealth of this world actually sells his sacred and valuable religion to buy this worthless world. The irony of this is that, he moves around from place to place and shows it to any impious Tom, Dick and Harry which is a serious disrespect to the sacred relics.

Khalīfah Harūn ar-Rashīd requested Sayyiduna Imām Mālik ﷺ in *Madina al-Munawwarah* to come to the presidential palace and teach his children. The honourable Imām replied; *"I will not disgrace knowledge. If they desire to study, they can come to me."* The *Khalīfah* said; *"They will come to you, but give them preference over the other students."* The Imām replied; *"This is not possible. Every student will be treated alike."* Eventually the *Khalīfah* had to agree and sent his sons as normal students to study by the illustrious *Imām*. Similar was the case with Imām Shurayk Nakhī ﷺ whom the *Khalīfah* requested to come to his palace and teach his children. The Imām refused and the *Khalīfah* said to him; *"Do you disobey the command of the Leader of the Faithful [Amīr al-Mo'minīn]?"* He replied; *"That's not the point, I will not disgrace knowledge."*

On the contrary, if he does not demand anything and people give money and gifts on their own accord and he takes it, then

⁵² *Al-Qur'ān al-Karīm* sura: Āle-'Imrān verse no: 199

the formula of the sacred *Shari'ah* will be applied;

المعهود عرفاً كالشروط لفظاً

*That which is traditionally accepted, will also be verbally agreed upon.*⁵³

Generally the intention is apparent of those who carry the *Tabarrukāt* from city to city and village to village. Their intentions are nothing but to earn money in this world. If this is not their intention they why would they take all the trouble and hardship of carrying these *Tabarrukāt*, to far and distant places? They spend money to buy tickets for trains [or other means of transport] and even if they verbally say that their intention is to let others benefit from making the *Ziyārat* of these *Tabarrukāt*, their state and speech contradict one another. In most cases such people are not even acquainted with the correct rules of basic *Tahārah* [cleanliness] and *Salāh* but they will not travel for a few steps to an *Ālim* to learn these basic fundamental Laws, yet they are prepared to travel distances to show these *Tabarrukāt* to others which is not as important as their *Salāh*.

Furthermore, observe their dissatisfaction and anger at places where people do not give them any money. The first thing they will say is, you people do not have any love for the beloved Prophet of *Allāh* ﷺ. It seems that to them, the love of the *Nabi* ﷺ and *Imān* is limited to this, that people should give money unwillingly and wherever they receive something that is less than their expectation, then hear their words, even though this small amount was gifted to them by pious *ʿUlama* and *Mashā'ikh* from pure *Halāl* earnings. On the contrary, places where there receive a substantial amount of money, then listen to their lavish praises even though these gifts were given with

⁵³ Refer to authentic book of *Islāmic Fiqh* for details

Ḥarām earnings by irreligious and certified transgressors of the religion. Hence, it is clear that the intention of such people is not to purely make *Ziyārat*, but to earn money and people who come to make *Ziyārat* know very well that they will have to give money. Therefore, this is not a matter of asking but a matter of selling and this is *Ḥarām* in a number of ways. Firstly, the *Ziyārah* of *Tabarrukāt* is not such a thing that falls under trade as expounded by the noble Jurists of *Islām*;

كما صرح به في درالمختار وغيره ان ما يؤخذ من النصارى لزيارة

بيت المقدس حرام وهذا اذا كان حراماً أخذة من كفار دور الحرب

كالروم وغيرهم فكيف من المسلمين ان هو الاضلال مبين

As mentioned in Durr al-Mukhtār and other books regarding the Ziyārah of Bayt al-Muqaddas and taking money from the Nasārah [Christians] which is Ḥarām.⁵⁴

So if it is Ḥarām to take monies from the kuffār in Dār al-Ḥarb like the Romans then how would it be permissible to take money from a Muslim? This is certainly an open transgression and discord.

Secondly, there was no stipulation of a fee, how much is to be given and that fee, which is lawfully permitted was also not fixed and left unknown, this makes the transaction *Ḥarām*. If, in the first instance where the known and the unknown is *Ḥarām*, is applied, then it will make it double *Ḥarām*. As this rule applies to those people who travel around with the sacred relics, similarly the resident persons with relics will also not be exempt if they have the same money making intention in mind which becomes apparently known. On the contrary, there is no harm if any pious and sincere person has any relics respectfully preserved in their home and on request of the *Muslims*, he

⁵⁴ See *Radd al-Mohtār* vol. 2 pg. 357

shows it to them solely for the pleasure of *Allāh* ﷻ. Such people do not have any greed or desire for gifts or money. If such a person is poor and a destitute and people on their own accord, without being told, gift them with money, then there is no harm for him to accept it. It is generally and apparently known regarding the people who travel around with the sacred relics and resident people that their ultimate intentions are to acquire money.

There is no visible leeway of legalizing this besides them rectifying their intentions by publicly denouncing the past apparently known tradition (of money making) and announcing their clear lawful stance in every session of *Ziyārah*. Their declaration in every session must be made that; “*O Muslims! These are the honourable Tabarrukāt of Sayyiduna Rasūlullāh* ﷺ *or certain Walī of Allāh* ﷻ *and I present it to you for Ziyārah solely for the pleasure of Allāh* ﷻ. *I have sincerely no intention of gaining money or gifts for its Ziyārah.*” Thereafter if any *Muslim* gives anything as a gift, then there will be no harm in accepting it. May Almighty *Allāh* ﷻ rectify the intentions of such individuals.

It is recorded in *Fatāwa Qāḍī Khān* etc;

الضَّرِيحُ يَفُوقُ الدَّلَالَهَ

Verily, clarity is far above assumption.

The conformation of one's sincerity is based on one's intentions and that is, one should not feel the slightest disappointment if very little was gifted, in fact, one must not feel the slightest dejection or sadness in one's heart even after waves upon waves of people made the *Ziyārah* and return without gifting a single coin. One should express happiness and joy at all times whilst showing the people the relics. In this manner, to give and take, both will become permissible, both the visitor and the host will

derive blessing and favours from Almighty *Allāh* ﷻ. The merciful Lord ﷻ blessed us with honour in abundance and further assisted us with the little wealth of this world. Sayyiduna Rasūlullāh ﷺ states;

مَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يَنْفَعَ أَخَاهُ فَلْيَنْفَعْهُ

*If anyone amongst you can benefit their Muslim brother, then let him benefit him.*⁵⁵

The beloved Messenger of *Allāh* ﷻ further states;

اللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ

Allāh ﷻ is with the assistance of His servant until His servant's assistance is with his fellow brother.⁵⁶

This is so especially when the owners of the *Tabarruk* are the honourable *Sādāt [Ahle-Bayt]* because serving them is an excellent form of service and a perfect means of acquiring the pleasure of *Allāh* ﷻ. The *Ḥadith al-Sharīf* states;

He who does any good to the progeny of 'Abdul Muttalib ﷺ and does not get its rewards in this world, then I will personally grant its reward to the person on the Day of *Qiyāmah*.⁵⁷

If the owner of the *Tabarrukāt* does not have the courage to announce that there is no fee to make the *Ziyārah*, then the people who make the *Ziyārah* should clearly declare that we will make the *Ziyārah* on the condition that there is no set fee to do so. If you wish to show it to us on this condition, then very

⁵⁵ Reported in *Saḥīḥ Muslim* vol: 4 page: 1726 narrated on the authority of Sayyiduna Jābir b. 'Abdullāh

⁵⁶ A citation from *Saḥīḥ Muslim* vol. 2 pg. 345 and *Mo'jam al-Awsat li-Tabrānī* vol: 6 page: 18 narrated on the authority of Sayyiduna Abu-Hurayrah

⁵⁷ This cited in *Ishbah wa Nazā'ir* etc..

well, or else we will not make the *Ziyārah*. If the owner does not agree to this, then certainly do not make the *Ziyārah*. This *Ziyārah* is only *Mustahsan* [commendable] and the act of taking and giving money for such *Ziyārah* is *Harām*. One cannot resort to *Harām* to fulfil a *Mustahsan* [Commendable] thing. *Ish'bah an-Nazā'ir* and other books of *Fiqh* state;

ما حرم اخذة حرم اعطاؤه

*That which is Harām to take, is also Harām to give.*⁵⁸

It is recorded in *Durr al-Mukhtār* concerning such people;

الأخذ والمعطى أثمان

*The giver and taker are both sinners.*⁵⁹

The same *Durr al-Mukhtār* stresses that it is *Harām* to give money to a person [beggar] who is healthy and can earn a living because the giver is promoting *Harām* by assisting such a person. If people do not assist such a healthy person, then he will be compelled to look for a job and earn *Halāl* means of sustenance. But when the owner declares that there is no fee for *Ziyārah* and the person making the *Ziyārah* understands the situation, then by all means, wholeheartedly make the *Ziyārah* and give whatever you wish to the owner on your own accord. In this manner, giving and taking is permissible and both, the giver and taker will receive *Thawāb* from *Allāh* ﷻ. By the Grace of *Allāh* ﷻ, this is the practice of this humble servant of *Allāh* ﷻ and we beg *Allāh* ﷻ for *Tawfiq* to do good.

And Almighty *Allāh* ﷻ Knows Best!

⁵⁸ See *Al-Ishbāh wan Nazā'ir* vol. 2 pg. 357 and *Radd al-Mohtār* vol. 1 pg. 189

⁵⁹ *Radd al-Mohtār* vol. 5 pg. 273



Sacred Turban ('Amama Sharif) of Sayyiduna Rasulullāh ﷺ
preserved in the Badshahi Masjid in Lahore, Pakistan

Chapter Five:

Respected Sir! I have heard a new thing new which I would like to bring to your attention.

Question:

What is the difference of making a copy of the consecrated *Rowdah al-Munawwara* of Sayyiduna Rasūlullāh ﷺ and a copy of the *Rowdah* of Sayyiduna Imām al-Ḥusain ؑ and making *Tāziyah*? According to the sacred *Sharī'ah*, which of them should be honoured more and held in a higher status than the other; I mean more excellent? Is it permissible to make the *Ziyārah* of a copy of the *Rowdah al-Munawwara* of Sayyiduna Rasūlullāh ﷺ or not? I refer to the copy which Maqbūl Ḥusain Khan has in his possession. So people say; come and observe the mastery of the artist and forbid the use of the word *Ziyārah* for this and also forbid the recitation of *Darūd Sharīf* [*Salawāt*] when making the *Ziyārah*. They also strongly forbid respecting the replica as if one sees the original *Rowdah al-Mubārah*? To this point, regarding the replica, their stance is correct but to condemn honouring it altogether and equate this *ziyārah* to the practice of the Hindus. What is your opinion in this regard?

Dated: 9th *Jamādī al-Awwal* 1318 *Hijrī*

Answer:

The correct copy of the consecrated *Rowdah al-Munawwarah* of Sayyiduna Rasūlullāh ﷺ is indeed a religious sacrosanct practice. To respect and honour it in light of the sacred *Sharī'ah* is truly a demanding faith of every true believer.

اے گل! تو خورسندم تو بولے کے داری

O flower! The reason I smell you is that you have the fragrance of someone [beloved].

It is a most desirable act and evidence of steadfastness and a

guided intellect of a sincere heart of every true believer [Mo'min] to revere it according to the ethics of the sacred *Sharī'ah* and recite *Darūd Sharīf* [*Salawāt*] while making its *Ziyārah*. 'Allama Tāj al-Dīn Fākihānī (d.734 - 1334) states in his *Fajr al-Munīr*,

من فوائد ذلك ان من لم يمكنه زيارة الروضة فليبرز مثالها
وليثمه مشتاقا لانه ناب مناب الاصل كما قد ناب مثال نعله
الشريفة مناب عينها في المنافع والخواص بشهادة التجربة
الصحيحة ولذا جعلوا له من الاكرام والاحترام ما يجعلون
للمنوب عنه

One of the benefits of a copy of the consecrated Rowḍah al-Munawwara of Sayyiduna Rasūlullāh ﷺ is that he who has not been fortunate to visit the original Rowḍah al-Muqaddas, can make the Ziyārat of the replica and kiss it because this replica draws one's attention to the original which is supported by correct experience. Therefore, the illustrious 'Ulama of Dīn have regarded reverence to the replica similar to the original.

Similarly, *Dalāil al-Khayrāt*, its commentary, *Mutāle'h al-Musarrāt* and other authentic books express the above views. This humble servant has written a detailed book on this subject titled, '*Shifā al-Wāleh fī Sowar al-Ḥabīb wa Mazāruhu wa Na'leh*.

It is total ignorance to forbid the use of the word *Ziyārah*. And *Allāh* ﷻ Forbid! Prohibiting the recitation of *Darūd Sharīf* [*Salawāt*] is even a more severe offence which challenges and refutes the sacred *Sharī'ah*. Imām 'Allama Tāhir Fatnī ﷻ in his

celebrated *Majmā'h al-Bihār* records a narration from his esteemed Teacher, the Cardinal Pole of Noble Saints [*al-Qutb*] 'Ārife-Billāh Shaykh 'Alī Muttaqī Makkī ؒ who narrates from his teacher, the renowned erudite 'Allāma Imām Ibn Ḥajar Makkī ؒ as follows;

من استقيظ عند أخذ الطيب وشمه إلى ما كان عليه صلى الله تعالى عليه وسلم من محبته للطيب فصلى عليه صلى الله تعالى عليه وسلم لما وقر في قلبه من جلالته واستحقاقه على كل أمة ان يلحظوا بعين نهاية الاجلال عند رؤية شيع من آثاره او ما يدل عليها فهو آت بماله فيه اكمل الثواب الجزيل وقد استحبه العلماء لمن رأى شيئاً من آثاره صلى الله تعالى عليه وسلم ولا شك ان من استحضر ما ذكرته عند شمه للطيب يكون كالرائي شيع من آثاره الشريفة في المعنى فليس به الا اكثار من الصلوة والسلام عليه صلى الله تعالى عليه وسلم حينئذٍ اهـ
مختصراً.

When a person buys or inhales fragrance that reminds him of the awesome fragrance of Sayyiduna Rasūlullāh ﷺ and recites Darūd and Salām [Salawāt], this is a sign that he has enthusiasm and love in his heart for the holy Prophet ﷺ. It is for this reason that his mind focused towards the Tabarruk [fragrance] and honoured it. He has indeed done a very virtuous deed. The Ulama state that it is Mustahab [recommended] for him to recite Salawāt on the holy Prophet ﷺ whenever he sees any

Tabarruk. It is obvious that when one inhales fragrance and thinks of Sayyiduna Rasūlullāh ﷺ then one should excessively recite Darūd and Salām [Salawāt].⁶⁰

In the above beautiful statement there is clear and great exposition that it is a right of the beloved Messenger of *Allāh* ﷺ on the entire *Ummah* that whenever one sees any of his sacred relic or sees anything that reminds one of him in anyway, then at that moment one should exercise esteem reverence and honour to envisage the beloved Prophet ﷺ and excessively recite *Darūd* and *Salām* [Salawāt] upon him. At the time of inhaling fragrance, one must remember that the beloved *Habīb* ﷺ loved fragrance. This too is classified as making the *Ziyārah* of a relic [Tabarruk] and it should be a *Sunnah* to recite *Darūd Sharīf*.

The replica of the consecrated *Rowḍah al-Mubārak* clearly and explicitly falls in this category. Why won't it be permitted to express esteem reverence and honour and recite *Darūd Sharīf* when making its *Ziyārah*? Why won't it be *Mustahab* [recommended] for one to recite *Salawāt* on the holy Prophet ﷺ when making the *Ziyārah* of this sacrosanct *Tabarruk*? It is rather a filthy and daring statement to call someone an imitator of the *kuffār* and *mushrikīn* when one expresses such reverence. *Tawbah* is *Farḍ* on the person who utters such a stigmatizing statement; he is to renew his *Imān* and recite the *Shahādah* again; if he is married, his *Nikāḥ* is null and void and he must re-perform his *Nikāḥ* to renew his marriage because he has incorrectly and unnecessarily branded a *Muslim* a similitude of the *kuffār*. Sayyiduna Rasūlullāh ﷺ states;

مَنْ دَعَا رَجُلًا بِالْكَفْرِ، أَوْ قَالَ: عَدُوَّ اللَّهِ، وَلَيْسَ كَذَلِكَ

⁶⁰ *Majma' h al-Bihār al-Anwār* vol. 5 pg. 237 Maktabah Dār al-Emān Edition Madinah al-Munawwarah.

إِلَّا حَارَ عَلَيْهِ

He who calls a person a kāfir and an enemy of Allāh ﷻ and that person is not so, then those words will apply on the caller.⁶¹

Similarly, there is no forbiddance of the sacred *Sharī'ah* if one makes an identical replica/copy of the consecrated *Mazār al-Sharīf* of the fragrant rose of the Garden of Prophethood, the leader of the youth in *Jannah*, Sayyiduna Imām Ḥusain ؑ, the Martyr of oppression and tyranny, to keep at home solely for the intention of *Tabarruk*, love and reverence. What the *Sharī'ah* forbids is; associating this Symbol of Love with all forms of corruption and *Islāmically* forbidden things. But unfortunately, making a *Taziyah* is certainly not a replica or copy of the *Mazār al-Sharīf* of our honourable Imām ؑ. Let alone being replicas, the people who make them do not even have the intention of making a copy. In these days, *Taziyas* are competing with one another to see who has the best work of art. Furthermore, weird things are attached to this work of art which has no relation to the original; things like; lacing Fairies and *Burāqs* to it and a host of other weird things and carrying it from street to street parading with drumming, dancing and free intermingling of sexes; singing incorrect *Marsiyas*; beating ones chest and engaging in many undesirable acts which are totally *Ḥarām* in *Islām*. Remembering the gruesome incident of *Karbala* and heart-tearing merciless massacre of the consecrated household of the beloved Prophet of *Allāh* ﷻ, is no celebration, but an event of extreme sadness. Sadness is not expressed by parading with *Taziyas* from street to street drumming and dancing as done nowadays in these processions.

⁶¹ See *Saḥīḥ Muslim* vol. 1 pg. 237 Qadīmī Kutub Khāna Edition Karāchī and also cited in *Riyāḍ as-Swalihīn* of Muḥaddith Jalīl ash-Shān Imām Nawawī vol: 2 page: 226 narrated on the authority of Sayyiduna Abī-Zarr ؑ.

Common people are misled to believe that these *Taziyas* represent the sacred *Mazār al-Sharīf* of the great Imām ؑ and they should revere it as if they are in the presence of the original. So they do and make *Tawāf* of the *Taziyahs*, bend and make *Salām* to them; make *Du'ās* and *Man'nat* [vows]; making *Sajdah* [prostration] to it, regarding them as granters of desires and indulging in other *Ḥarām* rituals. Some parade these *Taziyas* in the day, others at night with young and old male and female intermingling freely without any shame or fear of *Allāh* ﷻ. In the past *Sharī'ahs* till our sacred *Sharī'ah*, these 10 days were regarded as very sacred and blissful days until the introduction of these un-islāmic rituals which has tarnished the image and excellence of these sanctified days. The storm and propaganda of these *Bid'ahs* [innovations] have even eradicated the spirit of charity and modesty. Pride and boastfulness are publicly practiced. Charity, as it should be respectfully given to the destitute; in places, it is now thrown from rooftops to the poor. Bread and other items which are the Gifts of Sustenance from *Allāh* ﷻ, are now being disrespected by falling on the floor. Coins which is money, gets lost in the sand and wrongfully squandered; wealth is being wasted, but people blow their trumpets that the giver is a very charitable and big-hearted person who spends lavishly on the poor.

The true spirit of *Muslims* engaging in virtuous deeds in these sacred 10 days of *Muḥarram al-Ḥarām* has shrunken to a small pious group while the group who do incorrect things has flourished. At some places, unscrupulous people scream out to the people attending the procession of the *Taziyahs* saying; “*O people! This is the pure Janāzah of the honourable Shuhadāh, come and carry it on your shoulders.*” This is sung all the way till they reach a fictitious *Karbala* and then bury it there. This is done annually and it is multiplied crime of wasting wealth. Such practices have now illegally legalized the unlawful which will have a chain reaction in the future generation. These illegal

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bid'ah practices will be carried forward by the ignorant and passed over to the future generation which will destroy the real spirit of *Islām* and *Imān* in their hearts. In the Principals of Islāmic Law, the ruling is;

وَمَا يُؤَدِّي إِلَى مَحْظُورٍ مَحْظُورٌ

*Anything that leads to unlawful things becomes unlawful.*⁶²

The *Hadith al-Sharīf* enunciates;

اتَّقُوا مَوَاضِعَ التُّهْمِ

*Abstain from blameworthy places.*⁶³

It is also narrated that Sayyiduna Rasūlullāh ﷺ said;

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يَقِفَنَّ مَوَاقِفَ التُّهْمِ

*Whoever brings Imān on Allāh ﷻ and the Last Day should always abstain from standing in blameworthy places.*⁶⁴

Since this practice has gone far beyond control and the real spirit of making a replica of the original *Mazār al-Sharīf* has been grossly fabricated, therefore, the *Sharī'ah* will rule that now permission will be given only for a photo of the sacred *Mazār al-Sharīf* on paper to be made and kept as a *Tabarruk* in the homes of *Muslim*.

Peace upon those who are on guidance and *Allāh* ﷻ, the

⁶² Refer to Books on *Islāmic Fiqah*

⁶³ Imām Muḥammad al-Ghazālī (d. 505/1111) *Aḥyāh al-'Ulūm al-Dīn*, Vol. 3, pg. 3. Also see *Kashf al-Khifā* vol. 1 pg. 37 Dār al-Kutub al-'Ilmiyyah Beirut ed.

⁶⁴ See *Marāqī al-Falāḥ ma'ā Hāshiyah At-Taḥtāwī* pg. 249 Nūr Muḥammad Kārkhāna Karāchī ed.

Glorified Knows Best!

Penned by
The sinful⁶⁵ servant
Aḥmad Rīḍā Bareillwi,
May *Allāh* ﷻ forgive him through the *Wasīlah* of the
Unschooler Genius Prophet ﷺ [*Nabī al-Ummī*].



⁶⁵ This is a deep sense of humility of the great *Walī* and *Mujaddid* of *Allāh* ﷻ who though, a beloved and accepted servant but yet he announces his servitude and dependency on the Real Absolute Mighty Lord of Power ﷻ by referring to himself as sinful. Only Prophets and Angels are sinless [*Mā'sūm*] on the contrary, the *Awliya* though protected by *Allāh* ﷻ from sins, but they are not sinless (*Ma'sūm*). The Divine Mercy of *Allāh* ﷻ protects them from sinning. Sayyiduna Rasūlullāh ﷺ states that the closer a servant gets to *Allāh* ﷻ, the more humble and fearful he becomes of his Lord ﷻ. May *Allāh* ﷻ elevate his status in *Jannah* and sanctify his soul.

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Knowledge is Light and Light can
only be increased by Light
(Hadith)
